

# THE BAPTIST.

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VOL. IV, NO. 46.

These are the same as the requirements adopted by the Southern Association of Colleges and Preparatory Schools, of which association the University of Mississippi is an original member. The requirements are the equivalent of a good high school course. The fact that over 60 schools in the State are able to give the necessary preparation keeps the University courses in proper connection with the public school system of the State. Students who are not morally and intellectually qualified, or who are not diligent in improving opportunities offered, are not desired.

From the first the University of Mississippi has been in harmony with the religious and moral sentiment of the State. The officers of the University are all Christian men. The various religious denominations are represented in the University and in the community. Religious exercises are held every week-day in the University chapel, at which professors and students attend. In the town of Oxford are churches representing the religious denominations of the State. All the pastors of these take an active interest in the moral welfare of students. The officers of the University fully recognize the paramount value of religious and proper social influences in the development of true and noble character.

By reference to another column the reader will see an account of Blue Mountain opening, taken from the *Blue Mountain*. New Standard, which is gotten up in a very readable style.

The article above referred to gives the facts about as they stood the first of the week. However, they were reserving some places for which deposits had been made, and some for whom they were held have been detained by sickness in their homes and will hardly be able to enter soon. In so large a school as theirs a pupil drops out occasionally. Therefore, they solicit correspondence with any who contemplate entering school, as they may be able to care for all who wish to come.

On the morning of the 22nd inst., Blue Mountain had present 230 boarding pupils—the largest in its history. This is not only a good and great school, but has grown to be a really large school.

About a month ago Dr. A. J. Barton, of Arkansas, resigned the secretaryship of the State Board, because the management of the *Advance* asked him to come to the helm of that journal.

## Two Resignations.

And now comes the news that Dr. A. J. Holt has given up the work of secretary in the great State of Tennessee, to accept the pastorate of the Nacogdoches church, Texas.

These are two good and useful men whose places will be hard to fill. Four or five years seem to be an average tenure of this office in any State. The duties are multiplex, difficult, and very wearing, both mentally and physically. Our own Dr. Rowe endures well.



TUPELO BAPTIST CHURCH.

The old Chickasaw Association met on the 16th in its 63rd session with the Baptist church at Tula, Miss. The moderator, Rev. C. W. Smith, being unable on account of sickness to attend the meeting, Rev. I. M. Gray, another aged brother, was elected moderator; V. B. Tucker, re-elected clerk; and Dr. B. F. Leavell, treasurer.

The appointee being absent, Rev. I. M. Gray, his alternate, preached a good sermon on the Leadership of the Holy Spirit. The entire first day was consumed in preaching the associational sermon, reading the letters and organizing. This is the "mother of associations" in North Mississippi, as the old Mississippi is in South Mississippi. The attendance was fair and the interest good. Quite a number of pastors were present, and among the visitors were Bro. A. Cooper, G. W. Riley, H. L. Finley, L. P. Leavell, A. V. Rowe and the editor of *THE BAPTIST*. Bro. T. A. J. Beasley

preached a fine sermon on the first night, and Bro. R. A. Cooper a similar one the next day. The speeches of Dr. Rowe and young Bro. Leavell were high up in the scale of excellence. *THE BAPTIST* was put into many new places, and many renewals taken. The next meeting will be held with Clear Branch on Tuesday before the 3rd Sunday in September, 1903.

This body met at Eupora on the 17th. Bro. T. J. King, a layman, was moderator, Bro. J. W. Spencer, clerk, and Bro. John Harvey, treasurer. The associational sermon was preached by Rev. J. L. Phelps, of Kilmichael. There are some good preachers in this association and they, together with some strong laymen, are pushing every department of work to the front. There were several visitors present, among whom were brethren A. C. Ball, W. H. Thompson, A. V. Rowe, L. P. Leavell and T. J. Bailey. The association made a better showing for our benevolent work than in the past. This is the association in which Revs. A. B. Hicks and T. H. Wilson have so long carried the banner of the cross. The hospitality of Eupora was all that could be desired. *THE BAPTIST* will go to many new subscribers who have not been receiving it. This body will hold its next session with the Unity Church ten miles east of Duck Hill, Wednesday before the 2nd Sunday in September, 1903.

Infants, and idiots, are not subjects of Gospel address. The mind or the intellect is the avenue to the soul.

**An Answer.** The soul is that principle which God breathed into Adam, and he became a living soul. Gen. 2:7.

The soul is the man, the undying man; the body is the temple, the home arranged for its convenience and in which to develop.

This body "is of the earth earthy," and must return to dust.

Christianity is superhuman, it is divine, it is reasonable, but above human reason.

As taught by Arminians it is intellectual, making man's salvation hinge on his works. The Bible teaches, "by grace are ye saved through faith; and that not of yourselves it is the gift of God." Eph. 2:8.

W. T. STOVALL.

Leland, Miss., Sept. 13, 1902.

If letters are not promptly answered, remember the editor is much on the wing, attending associations.



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T. J. BAILEY, EDITOR AND MANAGER.

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## Brave Men and Cowards.

Twelve men were sent to spy out the land of promise. They were gone forty days. They reported the land to be a goodly one; but infested with giant mountains and walled cities, great and high. They all concurred in this report. Ten of them decided that the country was too much for them and urged that the whole force return to Egypt—they were cowards! To this conclusion of the ten, two, Caleb and Joshua, entered a most vigorous demurrer and argued it with great enthusiasm—they were brave men! They saw the sons of Anak, walled cities and all, but, remembering the Red Sea incident and the promise of God, they were assured of victory, if they would only "go up at once and possess the land." But their words prevailed, and Israel was turned back into the wilderness to die when they might have gone into the land "flowing with milk and honey" and lived.

We have these cowardly spirits with us until this day—and the brave ones too! The coward is always afraid that something awful is going to fall on us. He sees danger written athwart the skies all the time. The country is coming to ruin and going to the dogs, and the churches are powerless to do the Lord's work, and the devil is in the saddle, flouted and spurred, ready to ride down the hosts of the living God, unless they beat a hasty retreat. They don't want to open up any new fields, howsoever wide, the doors may be open inviting entrance and occupation. There are giants everywhere ready to pounce upon them, and God nowhere to come to the rescue. They are afraid to put God to the test—they prefer to skulk in their tents, or what is worse, terrify the multitude with their exaggerated ideas of the dangers, never, for once, taking God into account as offsetting any of these. They are afraid to enlarge the Sunday

build a new house of worship, or repair the old one. They are afraid to ask the association to meet with them, or the convention; afraid to call a pastor for half time or full time; afraid to have a protracted meeting, for fear it will not turn out well and the cause set back. In their fright they have forgotten to think of God as being in the field at all, keeping watch about His own.

The sad thing about it is, that now as in the long ago the voice of the cowards prevails, and disaster comes to the cause of our Lord and Master—disaster almost irreparable. The coward is an encumbrance, the sooner cut loose, the better. The times demand brave men at the front; and, if there are and must be cowards, let them be sent to the rear. We have no need for anybody to hold back, the hill is too steep and we are too far from the crest. We don't need any leader that has to be carried along by the rank and file; we need leaders, in our colleges, in our churches, in our societies, in all our work, who can run on before and call the rank and file of us after them—some who can run on three or four years before and call us to greater and nobler things.

Caleb and Joshua, to the front!

## Those Sunday-school Institutes.

They are to begin with the Blue Mountain church, October 26, and after swinging around the corners for 21 days, close with the Yazoo City Church, Nov. 16th. Just 17 churches are to be visited, and these are so distributed as to make it possible for the churches in nearly every section of the State to receive an uplift in their Sunday-school work. Of course, it is not possible for these brethren to spend a day with every church in the State. It would take more than three years of 365 days each to do this; and, to give one Sunday to each church, would require about 30 years. Having only 21 days for this special work, the Executive Committee of the Convention Board has endeavored to "scatter" the work all over the State. Taking the railroad schedules into consideration, it is about as good an "itinerary" as could have been devised.

Those who are in position to know, say that Dr. Spilman is head and shoulders ahead of anybody in the Sunday-school work in America. When you hear him, you will be impressed that he was made with special reference to the work that now engages his attention. He is the field man for the Sunday-school Board of the Southern Baptist Convention, which embraces the territory of all the Southern States. His worthy companion in travel and labors will be our own State Sunday-school field man, Prof. Landrum P. Leavell, who is young and strong of heart, head and hand.

The work of these brethren will be to stir up the minds and hearts of the people in regard to the Sunday-school work. They want to meet the pastors, deacons, superintendents, teachers—leaders! as well

workers that we now have, as to make them more efficient in their work, begetting a sort of Sunday-school contagion that will prevail throughout the State forevermore.

It is expected that the churches where these institutes are to be held will begin now to arrange for these meetings. Invite the workers in all the surrounding country to come—and bring their "note books" with them. As most of these meetings are to be held in town, and at night, let the towns show the country that they have not lost the grace of hospitality yet, either. Let no church get "upish" because she did not secure a meeting within her gates, and consequently refuse to attend the meetings, in another community. *It would be well if the churches, or schools, would pay the way of their Sunday-school teachers to one or more of these institutes*, for some of them may not be able to defray their own expenses; and, then the work is intended to benefit the churches anyhow, making them the chief beneficiaries of the work.

As THE BAPTIST views it, no such opportunity has come to our people before. From our Sunday-schools, in the next ten years, 100,000 souls will be baptized into the fellowship of our churches, right here in Mississippi. Now, if these can be trained in Bible doctrine and practical Christianity, what a force for bringing the world to Christ they will be. Their equipment and usefulness depend largely upon how our people turn out to hear Brethren Spilman and Leavell, and what we do after we have heard them. It is an hour of magnificent opportunity; and, may it be given unto us of the Lord to see it and use it for His glory, the building up of the churches, and the extension of His kingdom unto the uttermost parts of the earth.

## Notes and Comments.

"The science of today has knocked out the science of yesterday, and the science of tomorrow will knock out the science of today," but Christ and Christianity remain the same, and they fail not through all the flight of years.

It is not a thing to be despised to be an "expert in cuneiform script," no, not by any means; but, to be an expert in digging up the deep things of the Scriptures, and making them known to the children of men, is far better.

Rev. Isaac L. Peebles, pastor of the Methodist church at Wesson, who has the unenviable record of having baptized (?) more babies last year than any other man, living or dead in one year, writes to the New Orleans Christian Advocate that "We have not baptized but forty-nine infants" this year. Last year he reported 121. It is only two and a half months until the "Annual Conference" meets, and this doughty champion of the unscriptural rite of infant baptism stands in danger of losing his chief distinction. We rejoice

"Ralph Connor"—Charles W. Gordon—is a Presbyterian preacher, in a small, but cultured church, in Winnipeg, Canada. Dr. Murrah, president of Millsaps College, preached in his pulpit, while attending the Canadian Conference, Sept. 7th. Dr. Gordon is honored at home as well as abroad.

Rochester Theological Seminary opened on the 10th with "only about thirty-five new men." Rev. Theodore Weld Hopkins will fill temporarily the chair of Church History made vacant by the death of Prof. True. More men go from Rochester to the foreign field than from any of our schools—a fine testimonial to her worth indeed.

There were 464 baptisms reported in our columns last week—and it was not the best week, for meetings, that we have had this season, either. We have heard of several good meetings that have not been reported at all. Let the pastors who have not yet reported their meetings do so right away. If it makes the angels rejoice, as it does, to hear of one soul that is saved, surely the saints on earth ought to hear the tidings with pleasure too—and they do, when the pastors report them promptly.

One Methodist preacher, Rev. Green P. Jackson, Nashville, has carried the "probation" theory so far as to write a book on "Man, An Eternal Probationer," in which he takes the position that the destinies of men are not unchangeably fixed" during this life, that they "retain in undiminished measure and strength all the possibilities, privileges and responsibilities for changing their character and condition" after death that they have during life. In closing a review of the book, the Christian Advocate says, "We are sorry the book was written." The people to whom Mr. Jackson preaches are to be pitied.

The British Wesleyans have had a case of heresy on hand. Dr. Joseph Agar Beet of the chair of Theology in their seminary, wrote a book in which he advocated the annihilation theory of the wicked at death. After much discussion, the Dr. has been retained in the institution, but with the promise that he would not teach his views, nor ventilate them in the public prints any more for the present. Of course the Wesleyans need no advice from this side the waters, but they should have let Dr. Beet beat a very hasty retreat from the precincts of their seminary. A man who does not believe the Bible is not competent to teach young preachers.

Here is the way that a Baptist, with the United States forces in the Philippines, says that the Roosevelt-Taft-Pope-of-Rome fiasco is regarded in those parts:

"The situation seems to be at this date: 1. Governor Taft is coming home to Manila. 2. The negotiations have been 'successful.' 3. The sale of lands has not been made. 4. The friars are still in the Philippines. 5. The Philippines are still farming the friar lands and paying no rent. 6. Uncle Sam must pay rent for all monastic buildings occupied by troops during four years of war—large buildings from which the friars had been driven by the outraged natives; with

their banishment the Americans had nothing to do. Judge Taft is a good and successful man. Leo XIII is a good and successful man. Felicitations all around. Nothing so successful as success."

## The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VIII.

## The Passion Week.—Continued.

WEDNESDAY. (No Record.)

THURSDAY.

*The Lord's Supper.* Matt. 26:17-36; Mark 14:12-26; Luke 22:7-30; John 13:1-30. "So far as we know, there is nothing recorded concerning Jesus between Tuesday evening, when He returned to Bethany after a most laborious day of public and private teaching, and Thursday noon. He was probably in retirement alone, or in close communion with His intimate friends. But in Jerusalem there was activity among His enemies. They consulted together as to how they could best put Him to death." As the time of the Passover drew nigh, Jesus ordered Peter and John to make suitable arrangements, giving them specific directions as to how they should go into a chamber upstairs in a certain house. And they went and found as He had said unto them. When the hour had come and Jesus and His disciples were seated, the Master said with desire I have desired to eat this Passover with you before I suffer, for I say unto you I will not eat it until it be fulfilled in the kingdom of God. He then received a cup, gave thanks, and said take this, and divide it among yourselves, for I say unto you, I will not drink from henceforth of the fruit of the vine until the kingdom of God shall come. At this point arose a contention among the disciples as to who should be the greatest. The Master taught them the great truth that the way to be the greatest was through the channel of service.

While they were still at supper, Jesus rose and having made the proper preparations began to wash His disciples' feet. This act was a forcible example of the beauty of service of which He had just spoken. If I, then, the Lord and the Master, have washed your feet, ye also, ought to wash one another's feet. We are to imitate not the form but the spirit of Christ. One may do exactly in other circumstances, what another has done, and yet entirely fail of imitating his example, because all that made it of value is left out. It is a dead body without the soul. To go through a ceremonial of washing others' feet, as on Thursday in Holy Week in Rome the Pope "washes the feet of a few aged paupers, after due private preparation in the presence of the proudest rank," is not to do as Christ did at this time. Jesus did not institute a rite, but showed us the true spirit. He that does the humblest service in order to relieve the wants of others, or cleanse their souls from sin; he that forgets himself and seeks no honor; no high place, but only to serve and to help, and seeks out the poor, the sick, the obscure, the unpopular, in order to be their friend and helper,—he does

to them as Christ did to the disciples." And yet the Lord would not have us feel that simply because we serve that we are to be greater than him whom we serve. A servant is not greater than his lord; neither one that is sent greater than he that sent him. The Master then referred to His betrayal, in order that when it had come to pass the disciples might remember it and believe it. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth Me, and he that receiveth Me, receiveth Him that sent Me. When the Lord had thus spoken He showed deep trouble, and said to His disciples, One of you shall betray Me. When asked who was the guilty one, He indicated that it was Judas, and immediately Judas left the company. The Master then took bread, gave thanks, broke it, and gave to the disciples. He likewise took the cup, and having given thanks, gave it to them. They then sang a hymn and went out unto the mount of Olives.

*Christ's Farewell Discourse.* Matthew, 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:31-16:33. Jesus now speaks of how God was glorified in the glorification of the Son of Man. He also spoke of how He was to leave and gave them a new commandment, that they should love one another even as He had loved them, so that all men might know that they were His disciples. To Peter's inquiry as to where He was going, Jesus replied that he could not then go with Him, but that he would follow afterwards. On Peter's asserting he would follow even at the cost of life itself the Lord said, Wilt thou lay down thy life for Me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. The Master then commanded them not to go out as formerly without purse and wallet, but to procure these appointments even if they had to sell their cloak. The Lord then comforted the disciples by professing Himself the way, the truth and the life, because He was one with the Father. He promised to send the Holy Ghost as a comforter, and to leave peace with them. He showed the mutual love between Himself and them by the parable of the vine. He showed it to be the office of the Holy Spirit and of the apostles to bear witness of Him. He strengthened the disciples against tribulation by the promise of the Holy Spirit, and assured them that prayers offered in His name would be acceptable to the Father.

*The Intercessory Prayer.* John, Chapter 17. The Lord then prayed to the Father to glorify Him, to preserve the apostles, and glorify them and all other believers with Him in heaven.

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When Right Honorable Joseph Chamberlain, British colonial secretary, was mayor of Birmingham, he said: "England must conquer drink or drink will conquer England."—Ram's Horn.



### Have We a Concordat?

"We think it is remarkable that so little has been said in the United States about a phase of the negotiation over the Philippine islands that puts this government in a position that, we believe, it has never occupied before.

In brief, have we not a virtual concordat? Have we not as a nation recognized the vatican as a power with which to make treaties? Have we not an ambassador to the vatican? Have we not, what is most remarkable, not to say startling, claimed for the government of the United States, through its representative, that privilege that has caused contention for centuries between kings and emperors and the pope—the privilege of making nominations to the hierarchy of the Roman Catholic church? Is it surprising when the president of the United States, through a representative, asks the vatican to appoint his candidates to church offices?

When Dewey sank the Spanish fleet in Manila bay, a change in the genius and spirit of not, indeed, in the form of the United States government, that must soon be apparent to even the most superficial observer. A century hence when the United States government no longer the government of yesterday, the historian will turn to the map of the world, and putting his finger on Manila bay, say: "Here turned the destiny of the American nation." Some persons may have foreseen after the Spanish-American war that the United States would hold colonies and do other things they had never done before, but who foresaw that in 1902 we should enter into a virtual concordat with the vatican?

Briefly, what is a concordat? It is a treaty between the pope and the head of the Roman Catholic church and a civil government in relation to all of the ecclesiastical affairs of the Roman Catholic church in the respective State. Matters having both a civil and religious aspect are usually treated of in concordat, though purely temporal or purely spiritual matters may be treated of in them. It may be said that one of the most fruitful causes for negotiating concordats has been the desire of civil governments to virtually appoint bishops of the Catholic church to their own country instead of leaving their appointment entirely with the pope. And it is remarkable that a representative of the United States should have, in the year 1902, negotiated with the vatican on this very subject, should have on the part of this government, which is supposed to be completely separated from church, asked for the appointment of its candidates to the Roman Catholic hierarchy.

I clipped the above from the *Arkansas Gazette*, a secular paper and one that is understood to be very favorable to Roman Catholics. But, as an American citizen, he calls attention to the fact that our government has taken a new departure with respect to the separation of church and State. The present administration has recognized the Romish hierarchy and the Pope of Rome as a civil government and has sent an ambassador to treat with the respecting lands

claimed by them in the Philippine Islands. Yes, the administration has gone ever further than this. They have sought to establish a "concordat" with Rome, that is an agreement by which the Pope shall ordain such priests to the Cardinalship or an Archbishopric in America as this government shall recommend. Thus to all intents and purposes making the Roman Catholic Church the established church of America. Will Baptists and Protestants be still and see the union of church and State foisted upon them by the present administration? There is no party politics in this, it is a life and death struggle for the religious liberty for which Obadiah Holmes and Roger Williams suffered and for which Patrick Henry plead so eloquently in contending for the eternal separation of church and State. Will not our papers everywhere second the vote of waving? Our government has as much right to say who Baptists will ordain as deacons or Presbyterians as elders, or Methodists appoint as stewards, as they have to say who Catholics shall make Cardinals for this country.

J. B. SEARCY.

### The Pastor's Current Literature.

In this age of advancement, when every thing is being done by specialists and each sphere of labor has progress for its motto the minister who would be equal to his task, must always be on the alert to make the most of his opportunities. The well organized departments of human activity are all well provided with literature thoroughly adapted to the advancement of their peculiar interests. This is as it should be. The press is a powerful agent for promoting good or evil; it is doubtful if any other agency is so potent a factor in human affairs.

There is a community of interest, a fraternal feeling, binding all men of any given class together, even though they be competitors. This bond of common sympathy is the best formed and developed by journalism since in this way a larger class can be reached than by any other plan.

It is needless here to argue the dignity, or importance of the minister's calling, but what current literature will be most helpful to him. It is the purpose of this paper to deal especially with current religious literature and in another paper to discuss current secular periodicals.

The official organ of his denomination should be given first place on the list. Each Baptist minister should take his State paper even if it must be done at great sacrifice and also strive to put it in every home among his people. Its weekly visits will bring to its readers the news of the kingdom among men, its reverses and achievements are alike made known. In a powerful way it is constantly making appeals for the various causes fostered by the denomination and in which the zealous pastor desires to enlist his membership. Do not be surprised if ignorant people do not respond to your appeals. Intelligence is essential to generous giving, and the weekly newspaper is the greatest foe to ignorance you can enlist. It will also prove a won-

der-worker in educating your people in its peculiar doctrines.

The Foreign Mission Journal, and the Home Field should jointly claim second place. A careful reading of these is absolutely necessary to an intelligent grasp of our work as a whole. We are laboring under the Divine command to make disciples of all nations, but without a knowledge of our achievements and the needs of the work we can never labor most successfully. These three periodicals should be in every Baptist home in the land, and the pastor who fails to make reasonable efforts to put them there is not true to his best interests.

The greatest homiletic magazine in the English language is without doubt, *The Homiletic Review*. It is divided into sections as follows: review, sermon, helps and hints, exegetical and expository, pastoral, social, miscellaneous and editorial. Each department is brim full of the very best productions devout hearts bring forth. Neither time, money nor pains are spared to make each department peerless. In each issue, the preacher will find a feast of the very best daintily spread for a banquet for his soul and mind.

The *Missionary Review of the World* is constantly gleaning truths from every clime so its readers may be in touch with all missionary interests. I am very sorry that Baptists do not use its pages more, but am persuaded that we and not the editors are most to blame. As a general missionary intelligencer it is by far the very best.

As a critical magazine "*The Bible Student*" is probably the best in the world for those who love the old-time doctrines. It represents the conservative school of criticism, and is equal in mental equipment to any journal published. The editors are not only scholarly, but devout men. The great contention of today is the veracity of the Scriptures, but we are only listening to the skirmishing now, soon the battle will be on in full blast. *The Bible Student* will be found in the thickest of the fray and equal to the task.

W. JAS. ROBINSON.

### Texas Letter.

I am quite sure there are at least, some readers of *THE BAPTIST*, who would be pleased to know how matters are going with us in Texas; so I will note down a few things:

The complaint is quite wide-spread, that corn and cotton will yield not more than half an average crop. This shortage is somewhat offset by a good hay crop, together with an abundant yield of wheat and oats. All of which justify us in the belief, that we, "may give seed to the sower and bread to the eater." So many loads of corn and bales of cotton come into town every day, that one would scarcely think crops are short.

Notwithstanding the short crops our General Baptist State Convention has gone steadily on in mission work and we are closing up the most successful year in all our mission work in Texas. Dr. J. B. Gambrell, the Secretary of our State Mission

Board, to whom all the reports of the missionaries are made, says, in a recent publication, "There has never been anything equal to it in the history of State missions in America."

It has been our custom to go to the convention free from debt, and it is our purpose, by the help of the Lord, not to break the record. However in order to do so, between now and the meeting in Waco, November 7th, it will be necessary to raise fifteen thousand dollars. We confidently expect to raise it.

Dr. J. M. Carroll has resigned the pastorate of the 1st Church of Waco in order to enter the field to raise an endowment fund for Baylor University. It is made to appear that this work must be done, and that Dr. J. M. Carroll is the man to do it.

Rev. Dr. A. J. Holt, who did heroic work as missionary secretary in Texas, in the years of the past, and who has worked equally well in the same capacity recently in Tennessee, will most likely return to Texas, as pastor in the historic town of Nacogdoches. There will be great rejoicing among large numbers of our people, should he return. I do not mean to say, that Dr. Holt is playing prodigal except in this particular, "He has come to himself." At his return all the brethren "the elder" as well as the rest will feel like, at least, eating a part of the "fatted calf."

It gives all of us great pleasure to know, that Dr. J. H. Boyett, an old Texas boy, recently pastor at Maysville, Ky., will return to his old pastorate in Sulphur Springs, made vacant by the resignation of the warm hearted and eloquent R. W. Merrill, who goes to the 1st Church, Longview, this State.

I am peculiarly pleased that my good friend and brother E. L. Wesson, of Sardis, Miss., has been called to the Marshall Church. The field at Marshall will afford an ample opportunity for this rising young Mississippian to do great good. We trust the Lord may direct him to accept the work in this important and growing city on our eastern border. There are some other preachers in Mississippi, whose presence in Texas we very much covet.

The length of my letter warns me, I would better stop with a promise of more anon. I am cordially yours,

A. J. FAWCETT.

### The B. M. College Opening.

For the first two days of this week expressions like these smote the ear of every passer by: "Are you going to meet the girls when they come in?" "The girls will be here Tuesday." "Are you going to the opening?" These questions indicated the topic of chief interest to the village and surrounding country,—indeed, a matter of interest to many hundreds throughout the State. Well, on Tuesday morning events began to event themselves; by 9 o'clock more than a hundred people of the community, most of whom were girls expecting the arrival of friends, were assembled at the depot to meet the regular north bound passenger train. This, after some delay, reached Blue Mountain with about 35

girls under the care of Rev. J. R. Carter. Between the hours of 1 and 4 o'clock in the afternoon the scene was repeated in greater form and intensity. The special college train coming up from New Albany met here the south bound from Middleton. Both laden with girls under care Messrs. B. G., T. C. and Booth Lowrey and Prof. Ellett. The cry went out, "about 175 on the special;" there were also several on the train going south. Within a few hours the town was filled with girls—girls of all ages, sizes and various complexions,—blondes, brunettes and mediums; red haired girls and girls with the golden tresses and the raven locks; little girls and big girls, low girls and high girls; beautiful girls and other girls, smiling girls and frowning girls [just a few of the latter, thanks]. Well, you will hear from these girls later, if you read the *New Standard*.

Wednesday morning the college opened with about 265 students present, about 220 boarders with the usual local patronage. The largest opening in the history of the school. Lowrey & Berry have been constantly building and now have more room than ever before; yet, their buildings are all full. After devotional exercises, consisting of song by the school, prayer, by Rev. J. R. Carter, and Scripture reading by President B. G. Lowrey, appropriate talks were made by members of the faculty. The student body, a crowded chapel of bright, cheerful and intelligent girls with high ambitions and buoyant hopes, presented an inspiring scene. God bless the Blue Mountain Female College.—*New Standard*.

### School Openings.

I am gratified to see accounts of the good openings the colleges are having this year. It thrills me with a desire to be there as one of "the boys" again. Young men and ladies, you don't realize the pleasure of being under instruction until you have passed out into the practicalities of stern life. Then it is that you think what an enjoyable season "my school days were!" Even you who are now entering at the bottom, who look ahead at the more or less rugged road of toil which must be traveled if you finish the course are hardly aware of the fact that at the end of your school days you will experience a feeling of sadness in leaving the buildings and grounds that have been the scene of your mental struggles! You will almost wish you had to pursue the course again! So sad will be the parting.

At the close of your school career you will think on "what might have been." You will look back with some regrets, perhaps, that you "didn't do this" and you "didn't do that," and you "did do this" and you did do "that." It may be a little hard to tell which causes the more pain, the positives or negatives. Hence it behooves each one of you to make good the time and opportunities as you now have them. I surely wish you well.

L. L. SHOEMAKER.

Brooklyn, Miss., Sept. 20, 1902.

### A Test of a Church's Devotion to her Pastor.

DEAR BAPTIST:—Mt. Zion Church has many reasons to rejoice over the unity and brotherly love that now exist between her pastor and her membership. At the close of our August meeting, conducted by Bro. Nutt, and pastor, Bro. Quinn kindly notified us that he had been called nearer home to a field of work, and could not supply us for another year. Hence there was a committee appointed to ascertain who would be our shepherd another year.

At our September meeting we had two more additions, which made 19 young soldiers baptized by him in thirty days into our church. We had some fine preaching and our church was greatly revived. At the close, our committee notified Bro. Quinn, that our church was more united on its pastor than ever before, and that not only our church but it was God that was calling him to remain with a people that was so devoted to him, and in a field that he was doing such a noble work for our blessed Master and that we could not give him up. After a unanimous vote of the entire congregation, Bro. Quinn gracefully bowed to the will of the church, and accepted, and will be our shepherd for another year.

We sent the association our allotted amount for missions. We ask you to pray for us, that we may do more for our blessed Master another year.

J. M. MCGEEHEE.

### Spillman Appointments—Sunday School Institutes.

Blue Mountain—October 26 and 27, a. m.  
Cherry Creek—October 27, 7 p. m. and 28.  
Tupelo—October 29.  
Macon—October 30, 7 p. m.  
Starkville—October 31 and November 2 at 7 p. m.  
Columbus—November 1 and 2, morning and afternoon.  
Meridian—November 3, at 3 p. m., and 4th.  
Hattiesburg—November 5 and 6.  
Brandon—November 7 at 7 p. m.  
Clinton—November 8 and 9, a. m.  
Jackson, First Church—November 9, 4 and 7 p. m.  
Gloster—November 10, at 3 p. m., and 11th.  
Indianola—November 12.  
Greenwood—November 13.  
Lexington—November 14 and morning of 15.  
Yazoo City—November 15 at night and 16 at night.  
Anding—November 16, morning.  
Our State Sunday School missionary, L. P. Leavell, will accompany Dr. Spillman. We bespeak for them the co-operation of pastors and brethren in this work. The arrangements for these meetings will be in the hands of the pastors and all Sunday School workers adjacent are earnestly invited to attend.  
The unequal division of time is to be accounted for by the railroad schedules and a desire to give the best service to each place.  
In behalf of the Executive Committee of the Convention Board,  
A. V. ROWE, Cor. Sec'y.



## Why Do the Baptists Immerse?

BY R. A. VENABLE.

It is my purpose to answer the above question so often asked by our Pedobaptist friends.

I. *Because the word expressive of the command to baptize means "to immerse."* This meaning of course must be determined like the meaning of other words, by referring to the usage of the word in the literature where the word is employed. But this can be done by only a few. The makers of dictionaries are compelled to employ this arduous method in determining the meaning of words. They say as the trouble of undertaking what in many cases would be an impossible thing.

So we resort to the dictionaries, or lexicons, to determine the meaning of words. At once the question arises, What meanings do the Greek lexicons give this word, baptizo, expressive of the act of baptism? This question can be answered by referring to these authorities themselves: 1. The universally recognized authority among English speaking scholars is the great work of Liddell and Scott. It is the final authority on the meaning of Greek words with all Greek students in this country and England. In the seventh and last edition which embodies all that is known on the subject, up to date, we find the following definitions: "1. To dip or under water; of ships to sink or disable them; metaphorically of the crowds who flocked into Jerusalem at the time of the siege; passive, to be drenched, metaphorically, to be soaked in wine, over head and heels in debt, being drowned with questions or getting into deep water. 2. To draw wine by dipping the cup into the bowl. 3. To baptize. Middle, to dip oneself, to get oneself baptized." You observe there is not a single hint of sprinkling or pouring. The word means to dip or submerge metaphorically to overwhelm. But in its metaphorical use it never leaves off its primary meaning of submergence. Such is its meaning and use in Classic Greek.

But when we pass from the Classic to the New Testament use of this word, we are in possession of a New Testament Greek Lexicon which is a standard everywhere with New Testament scholars. It is the work of three distinguished scholars, two Germans and one American. First it was known and published as Wilke's Clavis, that is key, to the New Testament. Subsequently it was revised by Grimm and published Grimm's New Testament Clavis, and took its place as the best Lexicon in existence on New Testament Greek. Finally it was translated into English, from the Latin, by Prof. Thayer of the Harvard Divinity School, and bears the title of Thayer's Greek English Lexicon of the New Testament. It is now conceded to be the best New Testament Lexicon in the world. The meaning of this word receives full and free discussion.

"I. 1. Properly to dip repeatedly, to immerse, to submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water; in the middle and 1 Aor.

passive, to wash oneself, bathe. c. Metaphorically to overwhelm; and alone, to inflict great and abounding calamities on one, to be overwhelmed with calamities, of those who must bear them.

II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians, and adjusted to the contents and nature of their religion, viz, an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of Messiah's kingdom. a. The word is used absolutely, to administer the rite of ablution, to baptize. Pass., to be baptized. Pass., in the reflexive sense to allow oneself to be initiated by baptism, to receive baptism; followed by a dative of the thing with which baptism is performed, water. b. With preposition eis, to mark the element into which the immersion is made; to indicate the effect. aa. en, with the dative of the thing in which one is immersed, of the thing used in baptizing; with the simple dative. bb. Pass., epi, relying on the name of Jesus Christ. cc. huper, on behalf of the dead, in 1 Cor. 15:29." Prof. Cremer in his Biblico Theological Lexicon of the New Testament says of this word: "The peculiar New Testament and Christian use of the word to denote immersion, submergence for a religious purpose, to baptize, may be pretty clearly traced back to the Levitical washings."

Prof. Saphocles, a native Greek, defines baptizo "to dip, to immerse, to sink. There is no evidence that Luke and Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks."

You will please bear in mind that none of these authorities are members of a denomination who immerse for baptism. Their religious connection would dispose them to find authority for their practice in the word expressive of the act of baptism, if such could be done.

Liddell and Scott were clergymen in the Church of England; Grimm and Wilke were German Lutherans; Prof. Thayer is a Congregationalist, while Prof. Cremer is a Lutheran. The denominational connection of these distinguished scholars makes their testimony in respect to the meaning of the word baptizo in the light of the protracted controversy on the subject of baptism of great force. Had the claims of those who contend for sprinkling or pouring been sustained by a single example of the use of the word expressing the act of baptism, they would have been compelled to have given it a conspicuous mention, but no such mention is made by any one of them. The inevitable conclusion is, therefore, that no such meaning is to be found anywhere in the whole range of Greek literature either sacred or profane. The word never means effusion. "To pour" or "sprinkle" is not one of its meanings.

II. *Because the circumstances attending the administration of the rite show that it was performed by immersion.*

Of course there are incidental and has y mentions made of the observance of this ordinance in New Testament times in which no references are made to the attendant circumstances. But wherever the circumstances are made matters of record these all show that immersion was the act performed. (a) John the Baptist baptized the people in the river Jordan. "Then went out unto him Jerusalem and all Judea, and all the region round about Jordan and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3:5-6.) (b) Jesus was baptized of John in the river Jordan. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent and the Spirit as a dove descending upon Him." (Mark 1:9-10.) (c) John is represented as "baptizing in Enon near to Salim because there was much water there." John 3:23. Of the choice of this place Dr. Dods, a Scotch Presbyterian scholar, says: "The reason for choosing this locality was 'because many waters were there,' or much water; and therefore even in summer baptism by immersion could be continued. It is not the people's refreshment that is in view." (Expositor's Greek Testament; in loco.) (d) The account of Philip's baptizing is in point also. "And they both went down into the water, both Philip and the Eunuch and he baptized him, and when they came up out of the water." (Acts 8:38-39.)

These afford ample proof of immersion from the circumstances recorded as attendant upon the act, performed, such circumstances as we might expect, in case of immersion. The other mentions of baptism in the New Testament are silent as to the attendant circumstances, and the omission cannot be of any force against the meaning and use of the word to baptize. But before leaving this point let it be remembered that the Revised Version concedes much to the argument from circumstances in that it places "in" in the margin where the Old Version had "with," in the expression "with water." The American wing of the committee on revision recommended that "in" be placed in the text and that "with" be transferred to the margin in all passages where the preposition "en" occurs before the word water. These scholars were overwhelmingly Pedobaptist, there being only two Baptists on this wing of the American committee. This committee insisted that the expression "baptize with water" be made to read "baptized in water." The English wing of the committee did not object on the ground that "baptized in water" is not a correct translation of the Greek, but they thought it would be a change too radical for the present. Of the rendering "baptized in water" Dr. Schaff says: "Being more literal (en hudati—i. e. 'in water') should have been put in the text, as recommended by the American committee." Canon Lightfoot, a member of the English committee, says: "The Hebraic or instrumental sense of en is indefensible." That is,

there is nothing to be said in favor of rendering the Greek preposition en by the English "with," but it should be rendered "in." This the revisers did in I Corinthians 12:13: "For in one Spirit were we all baptized into one body." The old version "by one Spirit were we baptized," etc. The American committee are sustained in their position by all the great scholars even if most of them do belong to churches which practice effusion for baptism. The names of these neither time nor space will permit us to mention. The people were baptized in the river Jordan, baptized "in water." Both the place and element in which the act was performed, in the beginning of New Testament times are conclusive in showing that immersion was the act performed. Of this there can be no question as to the argument from recorded circumstances.

[The American Committee, as stated above, composed largely of Pedobaptists, (there being only two Baptists on the committee) have just published their version in which en is translated in. So we read, "baptized in water," instead of "baptized with water." This version ought to receive a wide reading and use. It is for sale at the rooms of THE BAPTIST at prices ranging from \$1.50 to \$5.00 according to style of binding. Ed.]

(To be continued.)

### "His Soul an Offering for Sin"— Isa. 53:10.

An honored brother heard one preacher say in public discourse that "Jesus gave his body as an offering for our bodies and his soul an offering for our souls," and another contends that "Christ died spiritually as well as physically," and he asks whether this view of the sacrificial offering of Christ is essential to Christian character or. Baptist fellowship.

I cannot see any good to come from such distinctions. It is true that Matthew (8:17) in quoting the 4 verse of this prophecy seems to teach that what Christ suffered in our stead made it right that we should be relieved, to some extent even in this life, and completely in eternity, of all the consequences of our sins, including bodily diseases. But if one believes in "divine healing," and claims warrant for trusting in the sacrificial offering of Christ for the cure of the body as well as for the cleansing of soul and spirit, this dichotomy in redemption, cutting the atoning work of Christ into two parts and ascribing one benefit exclusively to the suffering of a special part of his nature is unnecessary and without warrant. Christ is not half God and half man, not God and man, but God-man.

True, the prophet said that the soul of God's suffering servant should be made an offering for sin; that he would pour out "his soul unto death;" that Christ said in Gethsemane, "my soul is exceeding sorrowful unto death;" that Peter said, "his own self bare our sins in his own body on the tree;" yet all such statements must mean that the whole Christ, in his obedient and suffering life and in his sacrificial death,

made atonement for sin.

It is beyond all question that frequently in the Bible "soul" stands for the whole man. When it has any other meaning it is distinguished from body and spirit. The instances are too many to set down any of them here. So, when the prophet said "Thou shalt make his soul an offering for sin," and "he shall see of the travail of his soul," he meant simply that the suffering servant of God should see the result of his great sorrow, the fruit of his sacrifice, and be satisfied.

H. F. S.

Vicksburg, Miss.

### Some Preachers I Know.

NO. 1.

#### THE NON-AFFILIATING PREACHER.

A year or more ago Dr. Leavell wrote about "Some Men of the Pew." And ever since then I have been thinkin' of writin' about some preachers I know, for "like priest like people." And while I know that my grammar is sunburnt and that my rhetoric is got freckles on it, yet I kalkilate that I can tell what I know so as to be understood, and that's more 'an some of the D. D's can do.

I am not going to call these preachers by name, for I dont want'er have no fightin' to do. I have observed that everybody loves mortally well to be writ up if they are praised, but they git their backs up if a fellow tells the truth about them in a kinder gentle sort'er way. The subject of this paper is the Non-Affiliating Preacher.

As in the brute creation, nature has created the sloth, the use of which animal our zoologists have never been able to discover, so in the preacher creation we find an analogous class, who from their habits and general obtuseness we denominate the Non-Affiliating preacher.

This preacher was never known to do anything but kick. He has notions of his own, and differs from all his brethren, in fact he aint anything if he aint different. He is a great man. The world and the church have done him a great injustice by an utter lack of manifested appreciation, and consequently the whole thing has soured upon his stomach. He is opposed to ministerial education, and talks for hours at a time about the ignorance of leading men, and especially the learned men in the colleges and seminaries. He's opposed to Orphanages, and thinks it a shame that as many childless homes as there are, orphans should hav' to becoobed up in er orphanage. He's opposed to associations and conventions doin' anything but meetin' and adjournin'. He's opposed to boards, and holds up his hands in holy horror when you mention the organized work. In fact if there is anything he aint opposed to, exceptin' doin' his duty and bein' a sorter decent preacher, I haint seed it yit.

There is another thing about this preacher which I must mention an' that is this, he's the most dogmatic man you did ever see. But then I kalkilate that the most ignorant are always the most dogmatic and hav' less patients with those

who differ with them. In the preachin' of the Non-Affiliating preacher little things are made mountains of and mountains are reduced to molehills. He will twaddle all day over nothing and split a church to pieces over the smallest point of doctrinal contention. This class feel it incumbent upon them to defend the faith once delivered to the saints, and so they have their cutlasses always drawn, and are knifin' to the right and to the left. The world trembles when one of the gigantic Titans draws his blade, and D. D's had better hunt a hole. Oh what a burlesque on Christianity!

The trouble with these fellows is that they are the slaves of an ironclad literalism. The Bible is to them a book of rules. They must see a direct command for every step of obedience. "The church is sufficient, and there is no need for boards nor associations and conventions!" They are "agin 'em." They believe in sendin' money direct, an' all of 'em do—direct to their own pockets.

What are we to do with them? Why cure 'em like Dick Gardner cures his baken, by smokin' 'em. Nothin' will drive 'em away but the smoke of battle. They air awful until you put 'em to work. Fitin' for Christ aint their strong pint. They air always sick when there is fightin' to do. Work for the Master takes all the wind out their bag. They air out for self, and when self cannot be served, they air conspicuous for their exceedin' whenceness.

DICK GARDNER.

#### Centreville.

Rev. Joseph Jacob was with us last Sunday and preached two good sermons. The church gave him an unanimous call. He accepted and begins work October 1st. I go to the Seminary in a few days.

In the last nineteen months Centreville has jumped from one Sunday and \$65.00 salary to two Sundays and \$400.00, besides doubling her membership. Woodville and Fort Adams had been without a pastor and in a disorganized condition for several years. But now they cooperate with Centreville and pay \$200.00 salary. The Board also pays \$250.00; making this a strong field. We hope to bear our own burdens soon.

Last Saturday night I closed the best meeting of my life. There were not a great number of accessions, only 28, but out of that number two old men and 18 other men from 20 to 35 years of age, besides others, were buried with Christ in baptism. I found the church with only 3 male members. It is now strong, as men of wealth came into it. The church paid me \$47.10 for my services.

Truly,

B. B. HALL.

Bro. Boone writes that the Rankin County Association will meet on Tuesday, September 30, at 10 o'clock, a. m. Parties coming from north can leave Jackson at 4 or 5 o'clock a. m. and come to D'lo on the G. & S. I. R. R., get conveyance and reach Puckett in due time for the Association. We look for the editor of THE BAPTIST.



# A New Educational Movement.

BY BERTHIE WILES.

During this month the doors of a hundred thousand schools are opening to receive the youth of the land, the mothers and fathers and ambitious young people who must stay at home and hunger for educational opportunities. They realize that, other things being equal, position, usefulness and happiness are in proportion to culture, and they long for some practical plans that will help them to turn their spare moments into school and college terms. Complex modern life and the battle for material existence leave the world no more of the old spare time leisure for mental and spiritual culture. And so everywhere people are hungering for intellectual food and craving mental stimulus and would be grateful for some plan that would offer guidance and help. These reflections came to me last July during a delightful outing this year at Bay View, the great summer educational center, in Northern Michigan. I found and studied a new educational movement which I feel sure many readers of THE BAPTIST will be glad to know about.

A few years ago, Mr. E. M. Hall, a young lawyer, was at the head of a large young people's Bible class and his desire to give the members a better prospect in life he established a reading club which soon became widely known. Others from far and wide began calling for his plan, and to meet the growing demand for culture plans, the Bay View Reading Club was established. Mr. Hall still remains at the head of the work, which he directs from the headquarters on Boston Boulevard, Detroit, Michigan, and without court publicity the organization has not only spread over this country but has entered Canada, Mexico, Germany, China and the Hawaii Islands. Mr. Hall's genius in conducting club studies is everywhere being recognized by women's clubs, of which more than three hundred and fifty have in the past fifteen months adopted the Bay View course. The plans are simple, but there is intelligent system; and history, literature and travel are deftly joined in a reading journey of a most delightful character. I learned that last year the members were on a study tour of Italy, Greece and Switzerland but this year our own country, the best of all lands, will be studied, its history, literature, art and institutions. A month will also be spent in Mexico.

During the summer I have met at the annual gatherings at Bay View the members from many States and always heard from them the most enthusiastic reports. The members were mostly like myself, bread winners, and the course has been carried on in the brief pauses of the day's occupation. But daily I heard in the elegant conversation and saw in the intelligent faces the marked transformation wrought when people read for a purpose. This is not the place to enter into a description of the plans of the Bay View reading course,—a card addressed to Mr. Hall will always secure them. I am convinced more in reviv-

## THE BAPTIST.

Sept. 25,

ing the hope of the busy women and aspiring young people to again take up the pleasures of books and study, for which this reading course seems to me to offer the best practical plans. I am sure a great many who are looking for feasible suggestions for winter reading will thank the editor for publishing this article.

### Braxton.

Fifteen years ago I was called to four churches before I was ordained, each church retaining her usual time of worship.

Brethren Pettigrew, S. M. Ellis and the pastor, J. R. Johnston, were the ordaining council. Since that time I have served from four to six churches each year. God's rich grace has been abundant and manifest with me this year as will be seen by the following statistics:

Our annual meetings began at Mt. Zion, Simpson county, where I have been pastor two years. We invited J. P. Williams and J. C. Farrar to preach for us but neither one came; but the good Lord used the pastor. Results, 32 baptized and one restored who had been excluded two months previous for drunkenness. The good brethren gave the pastor \$20.00 for the week's work and doubled her contribution to missions.

At Harrisville, pastor 14 years. D. J. Miley preached for us until Wednesday evening. The meeting closed Friday with 19 baptisms and 2 at the next meeting. Paid the brother a handsome sum for his services and gave more to missions than ever before. Two excluded for drunkenness.

At Briar Hill, Rankin county, have been pastor 14 years. P. I. Lipsey preached all the week. Baptisms, 11. Paid the brother \$30.20. Large increase in missions.

At Braxton, my home church, where I have been pastor 7 years, P. I. Lipsey preached three times a day during the week. Baptized 21 and 2 previous. Paid Lipsey \$25.00; ought to have paid him \$50.00. Large increase in missions and built a magnificent church house.

At Shiloh, Covington county. General Association; baptized 12.

Westville, pastor one year; baptized 4. Total baptisms 106. We collect mission money and pastor's salary during the cotton selling months. Each church sends annually a nice contribution to the Orphanage. Brother Rowe helped me much by coming to Braxton and preaching us a soul stirring sermon on missions.

One thing, however, we lack: I cannot persuade many of my brethren to take THE BAPTIST, for which I am very sorry.

WAYNE SUTTON.

### A Reply.

BRO. SAMPLE: I find on reference to my manuscript that the sentence you allude to is marked as a quotation.

I had quoted you correctly above. I know of but one reason why this error occurred. Saving faith and salvation have been so intimately associated in my mind that I have never been able to make any distinction, the one cannot exist without

the other, they are co-ordinate.

Proof: David's request of God, "restore unto me the joy of thy salvation," Ps. LI, 12. He had not lost salvation, saving faith, but he had lost the joy of salvation by his transgressions.

The case of Zachaeus is in point. He was chief among the publicans, a sinner, sought to see Jesus, received him joyfully, "and Jesus said unto him, this day is salvation come to this house," Luke xix-9.

Now, in answer to your questions, "They cannot believe on him of whom they have not heard."

In order to the exercise of saving faith they must hear the gospel. Paul preached it, and here it follows as condensed by himself. For I delivered unto you first of all that which I received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that he rose again the third day according to the Scriptures." 1 Cor. xv:3.

W. T. STOVALL.

Deland, Miss., Sept. 13, 1902.

### Reply to H. H. S.

In the last issue of THE BAPTIST a brother, H. H. S., asks of me an answer to the following query: "Is it right for a Baptist pastor to invite members of other denominations to extend the hand of Christian fellowship to a person who has joined a Baptist church?" By "a person who has joined a Baptist church," I suppose the querist means one that is yet unbaptized, though approved by a church for baptism.

Answer: There is clearly neither precept nor example in the Bible for the practice that obtains among Baptists of extending the hand of Christian fellowship to approved candidates for baptism, hence there is no scriptural ruling either expressed or implied as to who shall be invited.

The act implies nothing more or less than a joyful recognition and greeting extended to such converts as Christians, though unbaptized, and there can be no impropriety in any Christian participating in such recognition and greeting.

H. M. LONG.

Columbus, Miss., Sept. 15, 1902.

### New Zion.

I am just getting up from a hard spell of chronic malaria. The attack came just a few days before our meeting was to begin at Chester. Brother Tull, the Durant Bishop, came, and preached to the delight and satisfaction of the entire congregation, and won the hearts, love, and confidence of my people.

Bro. Tull has placed me under many obligations to him for his kindness; and I join in with the people of Chester, in a strong desire; that in the near future, he may see his way clear to come and preach for us another week. We baptized six at the close of the New Zion meeting.

Success to "THE BAPTIST," the best paper in the world for Mississippi Baptists.

W. H. H. FANCHER.

1902.

## THE BAPTIST.

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### Outline of a Sermon.

[On the second Sabbath Rev. G. A. Guice, pastor Methodist Church, preached from the text—"And ye shall be witnesses unto both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."—Acts 1-8.]

And ye shall be witnesses; not you may be.

The witness must know something. You would not put a witness on the stand, if he knew nothing. One to be a witness for Christ must know Christ. The witness must be a truthful witness. If his reputation for truth and veracity can be questioned the opposing lawyer will impeach him.

The Christian must be truthful in his life, character and walk.

The witness must be a willing witness, i. e., willing to testify for his Master on all occasions. If you had a witness that would save all your possessions, if he would only testify, and he absolutely refused, he would be of no use to you, and if he were the only one that knew the facts, you would fail to save your earthly possessions. If a man knows Christ as his Savior, and could testify for him and does not, he is not a good witness. A witness must be fearless. If you had a witness that knew facts and for fear of bodily harm should refuse to testify, he would be a sorry witness. A witness for Christ should not be afraid of the sneers and jeers, and thus fail to speak out for Christ. God does not want a coward for a witness. A

witness is not to be too willing, jumping up on all occasions and boastfully making assertions. Let them testify more by what they do, than what they say, God demands it of us; says we shall be his witnesses. We must testify by our lives. Our lives must be clean. Where must we testify? In Jerusalem, Judea, Samaria and to the uttermost parts of the earth. This is in your own church, in your own home, in your own town, or vicinity, in your own county. There was an influential lawyer living in a town and the Presbyterian minister was anxious to get him into his church and converted. He shaped his sermons to suit his case; time went on and one Monday morning he received a note from this lawyer to call at his office. He asked him what he had said in his sermon the day before that convicted him of sin. He told him nothing that he had said did it; that it was the life of a poor woman. It was raining yesterday, and this poor woman had no umbrella and I escorted her under mine. When I went to leave she wished the Lord might bless me and save my soul. This woman had been to church every time I had been for the past ten years, and it was her Christian life, as a witness for God, that caused the conversion of that man.

We are either testifying for God or against Him.

W. H. PATTON.

Tula.

Following the Chickasaw Association

which met with this church, we held services for three days, which resulted in eleven additions by baptism, and three by letter. There was a household baptism—father, mother and daughter.

Four were baptized into this church one month ago, making a total of 15 by baptism, this summer. If all the associational meetings were spiritual, it would be easy to have a meeting at the close.

W. I. HARGIS.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.



## THE HOME

## A Universal Genius.

We wonder whether there is any other man in America who for multiplicity of occupations can compare with the gentleman who furnishes occasion for the following record. We may not state this gentleman's name or residence, but the record is authentic. He seems to be constructed on the plan of the swivel or the universal hinge or a Winchester repeater of inexhaustible capacity. This is the story:

"Mr.—is one of the hardest workers in our community. He is carrying on more business than any man in the county. He owns the largest store in the county; he sells fertilizers; he builds telephone lines; he runs a livery stable; he runs hacks on different lines; he farms rented land extensively, and hires everything done; he handles all kinds of machinery and farm implements; he runs banks and saw mills and deals in lumber extensively; he handles tan-bark and railroad ties; he furnishes telegraph poles; he builds railroad bridges; he buys and ships cattle, sheep and hogs. His line of merchandise includes dry goods, groceries, millinery and hardware. He carries the mails, runs a meat shop and keeps a hotel."

**PURE REFINED PARAFFINE**

Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake. Sold everywhere. Made by STANDARD OIL CO.

**Your Liver**  
Is it acting well? Bowels regular? Digestion good? If not, remember Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use **Buckingham's Dye**  
50 cts. of druggists or R. P. Hall & Co., Nashua, N.H.

For an Easy Conscience  
"King Bee" Shoes.

# ROYALINE OIL

## THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.  
25¢. \$1.00 MONEY BACK IF YOU WANT IT.

## BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache. Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

## BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royaline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

# THE A. GRESSETT MUSIC HOUSE.

The Oldest and Largest Dealers  
in the State of Mississippi

They carry in stock the

KRANICH & BACH, Conover, Cable, Schubert, Wellington and Kingsbury Pianos. Chicago Cottage, Estey and Burdette Organs.

Also, Agents for the Kimball Pipe Organs and Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

2322 FRONT STREET, MERIDIAN, MISS.

# DR. TICHENOR'S ANTISEPTIC

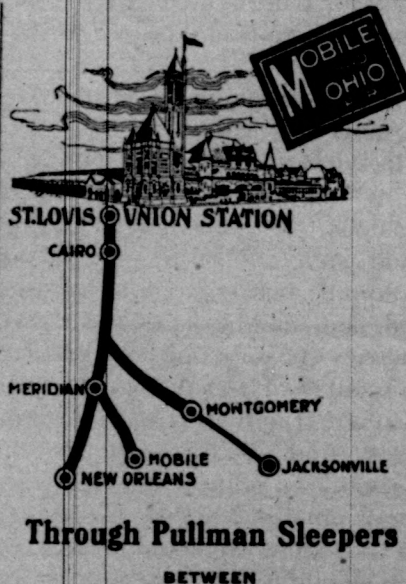
## FOR WOUNDS BURNS BRUISES SCALDS COLIC CRAMPS HEADACHE & NEURALGIA

BROOKLYN, N. Y., Feb. 25, 1885. The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS, Baptist Evangelist.

MILNER, GA., Sept. 15, 1898. I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN, Pastor M. E. Church.



Through Pullman Sleepers  
BETWEEN

St. Louis and Mobile,  
St. Louis and New Orleans.

Ask for tickets via M. & O. R. R.

## Associational Meetings.

West Judson—Fellowship, Sept. 2.  
Tippah—Mt. Moriah, 4 miles north-east of Ripley, Sept. 3.  
Lebanon—Laurel, Sept. 3.  
Oxford—Bethany, Sept. 11.  
Copiah—Smyrna, 10 miles west of Hazlehurst, Sept. 11.  
Pearl River—Cedar Grove, Marion county, 4 miles north of Columbia, Friday, September 12.  
Columbus—Macon, Sept. 12.  
South Mississippi—Mt. Vernon, Sept. 13.  
Judson—Fellowship, Sept. 16.  
Chickasaw—Tula, Sept. 16.  
Zion—Eupora, Sept. 17.  
Tishomingo—Corinth, Sept. 19.  
Tallahala—Beulah, 10 miles east of Laurel, Saturday, September 20.  
Mt. Pisgah—Sardis, Sept. 20.  
Bethel—Bay Springs, 20 miles north of Purvis, Marion county, Saturday, September 20.  
Chickasaw—Shubuta, Sept. 24.  
Union—Piedmont, Sept. 25.  
Boguechitto—Bala Chitto, 7 miles east of Magnolia, Sept. 26.  
Red Creek—Midway, Marion county, 14 miles northwest of Purvis, Saturday, September 27.  
Yazoo—Bethel, 9 miles west of Vaughans, Oct. 1.  
Calhoun—Banner, Oct. 1.  
Sunflower—Refuge, Oct. 2.  
Rankin County—Clear Creek Baptist Church, Tuesday before 1st Sunday in October, 10 a. m.  
Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.  
Liberty—Centre Grove, 16 miles east of Meridian, Oct. 4.  
Lawrence County—Bethel, 3 miles south of Monticello, Oct. 4.  
Ebenezer—Corinth, Perry county, 8 miles south of Morriston, Saturday, October 4.  
Chester—Poplar Creek, 4 miles south of Sibleton, Oct. 4.  
Okibbeha—Good Hope, Neshoba county, 5 miles west of Philadelphia, Saturday, October 4.  
Deer Creek—Bethel, 7 miles from Heathman, Oct. 7.  
Aberdeen—Pleasant Grove, Oct. 7.  
Yalobusha—Spring Hill, 3 miles west of Oakland, Oct. 9.  
Central—Jackson, 2nd Church, Oct. 9.  
Mississippi—Bethel, Oct. 10.  
Pearl Leaf—Bunker Hill, Oct. 11.  
Hoblochitto—Olive, 5 miles west of Lumberton, Saturday, October 11.  
Louisville—Plattsburg, 17 miles south of Louisville, Oct. 11.  
Salem—Fellowship, near Heidelberg, Saturday, October 11.  
Bethlehem—Mt. Vernon, 5 miles south of Meridian, Oct. 11.  
Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.  
Carey—Hamburg, Oct. 15.  
Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.

Sipsy—Harmony, Monroe county, 3 miles northwest of Quincy, Friday, October 17.  
Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.  
Tombigbee—Salem, Oct. 18.  
Leaf River—Buffalo, Greencounty, Saturday, October 18.  
Choctaw—Mt. Nelson, Oct. 18.  
New Liberty—Saint Ela, Smith county, 7 miles south of Raleigh, Saturday, October 18.  
Hopewell—Jerusalem, 16 miles north of Morton, October 18th.  
Trinity—Monta Vista, 16 miles north of Eupora, Oct. 23.  
Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.  
Magee's Creek—Boguechitto, Washington parish, about 16 miles east of Osyka, Saturday before the 2nd Sunday in Oct.

That which invariably and inevitably produces crime must be criminal in its nature. If then the traffic in intoxicants produces crime—yea, three-fourths of all the crimes committed—that traffic must be criminal and to legalize the traffic is to legalize crime production. This the sweeping decisions of the United States Supreme Court most emphatically declare and those States and communities that by license legalize liquor selling become sharers in the crime of shame of the traffic and the individual who by his vote legalizes liquor selling makes himself a party to the wrong, and the law, as in reason, he who is party to a wrong is guilty of the wrong.

## Poorly?

"For two years I suffered terribly from dyspepsia, with great depression, and was always feeling poorly. I then tried Ayer's Sarsaparilla, and was soon a new man." John McDonald, Philadelphia, Pa.

Don't forget that it's "Ayer's" Sarsaparilla that will make you strong and hopeful. Don't waste your time and money by trying some other kind. Use the old, tested, tried and true Sarsaparilla.

\$1.00 a bottle. All druggists. Ask your doctor what he thinks of this grand old family medicine. Follow his advice and we will be satisfied.

If you are bilious or constipated, use the old, tested, tried and true Ayer's Pills. Gently laxative. J. C. AYER CO., Lowell, Mass.

## VIRGINIA INSTITUTE.

Successor to S. W. V. I.  
FOR YOUNG LADIES—Bristol, Va.—Tenn

Faculty of trained Specialists. Best European and American training in Music and fine Arts. 12 courses of study. Buildings and equipments cost \$150,000.00. Elegant home appointments. A noted health resort. Grand mountain scenery. 1,900 feet altitude. 100 free scholarships. For catalogue and information, apply to M. W. HATTON, A.M. Litt.M., Pres.

# Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

## Patton & White,

318 EAST CAPITOL STREET JACKSON, MISS.

### --ATTENTION--

DOES YOUR BUSINESS JUSTIFY  
THE USE OF A WRITING MACHINE?

The Chicago  
Typewriter

Is a Necessity if Once Used.

The price will enable anybody in need of a machine to purchase. Price \$35.00

Write to A. J. HARRIS, Agent. Jackson, Miss.

# Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

# 300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!  
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.



## THE B. Y. P.

W. P. PRICE, EDITOR.

## Bible Readers' Conference

PART I. THIRTY YEARS OF PUBLICATION.

Wed. 1. Jesus Creator and Redeemer. Jon 1:1-18. Compare Gen. 1:1-5. Col. 1:12-17.

Thu. 2. Birth of John the Baptist. Promised (v. 13). Luke 1:1-25. Compare I Sam. 1:27, 28.

Fri. 3. Birth of Jesus Promised to Mary. Luke 1:26-38. Compare Rom. 8:2.

Sat. 4. Birth of Jesus Promised to Joseph. Matthew 1:18-25. Compare Isa. 7:14.

Sun. 5. Prayer Meeting. A Session of question. John 21:15-25. S. S. Lesson. Joshua Encouraged. Joshua 1:1-9.

Remember Oxford Nov. 12, 13, 14!

Let every union send a full delegation!

Let every church in the State send representatives!

Let us have the best convention ever held in the State!

Let every one who appears on the programme prepare himself to appear on the platform!

Pastor Condon and his faithful collaborators at Utica have organized a union and are going to push the Christian Culture work.

Clinton has the largest union in the State and they are going to take all the Christian Culture work—daily readings, mission studies and all.

Brooksville, under the leadership of their scholarly and consecrated young pastor, Bro. D. B. Allen, will organize for the Christian Culture work in an early date.

The latest from the bishop at Laurel is that they are anxious to swing into line with the best union in the State—nothing but the best suits him, at any time, in anything.

Oxford proposes to keep her ancient and honorable record for hospitality, when the union plans come up from the four corners of the State, come up to take counsel for the extension of the Master's kingdom.

"The Christian Life," now running in The Baptist Union by Dr. Grennell, is one of the best mines that has yet been struck in all the ten years of the B. Y. P. U. explorations into the deep things of God's Word. Her ripe scholar, a faithful pastor and an earnest, sweet spirited Christian—and withal a great and good Baptist! If every Baptist in the world would follow his lead into the good things of The Christian

Life, our pace would be quickened many fold.

"After the Fathers the Children" is the impressive subject that the Corresponding Secretary, Rev. Walter Cally, will use to stir the workers in Ill. at their State Convention, at Alton, Oct. 23 and 24. He will of course be with us at Oxford, whose presence alone will make it worth our time to attend the convention.

Georgia claims, and has so far made the claim good, to be the banner State in the B. Y. P. U. work, not only in the South, but in America. Good for Georgia. But it could have been Mississippi just as easily—why not? And why not yet? We need it just as much; and have just as much religion and sense over here as they have over there. Let Mississippi pastors lay this matter to heart.

Beginning Oct. 1st, the Bible Reader's Course, will give us six months with those grand old Baptists of the first century—Matthew, Mark, Luke and John. See the first week's reading above—and then read them. If the pastors would call their people's attention to this, and then organize a class, to meet from house to house, once a week, or in the church, or in the pastor's home, or somewhere else, it would put new life into many a dead church. Try it, before you deny it anyhow.

AN OPPORTUNITY TO VISIT THE CAPITAL OF THE COUNTRY AND THE GREATEST COMMERCIAL CENTER OF THE UNITED STATES NEVER BEFORE EQUALLED.

The Grand Army of the Republic will be in Annual Encampment in Washington, D. C., from October 6 to 11, 1902.

The Queen & Crescent Route, believing that a large number of the people residing along and contiguous to its lines is desirous of visiting Washington, the capital of the Republic, and New York, the greatest commercial center of the country, has arranged a very low rate for round trip excursion tickets, which will be on sale at all of the principal stations.

The rate to Washington and return is one cent per mile travelled. The round trip rate to New York is only \$10.00 more than the rate to Washington and return.

The dates of sale are October 3, 4, 5 and 6, and tickets are good to return on or before October 15, 1902, with provision for an extension to November 3, 1902, by depositing same with Joint Agent at Washington.

The arrangement also provides for a stop-over at any point en route by depositing the ticket with the Railroad Agent at point of stop-over.

Never in the history of railroads in the South have such liberal arrangements been made, and it is expected that the number of excursionists will be very large.

The Queen & Crescent Route will arrange for special Sleeping Cars to run through to Washington to accommodate patrons of its line, and all meals will be furnished in Dining Cars.

In order that ample accommodations may be provided, special request is hereby made that the home ticket agent be

advised at once of the space that intending excursionists will require. By no other method can the railroad officials arrive at the number of cars required.

The attractions of the capital are too numerous to mention in detail, but it is notorious that no other city in this country affords so many opportunities to the visitor and sight-seer. The Congressional Library contains the finest exhibit of art and literature in the world. The building itself is accounted one of the finest in the world. The Capitol building should be a familiar object to every good citizen. The White House and grounds are among the most attractive in the world. The Smithsonian Institute and grounds are more attractive than any exposition ever produced. The Treasury Department occupying an immense building on Pennsylvania Avenue contains more curious and interesting features than can be found in any building in this country outside of Washington.

The population of Washington is made up of persons not only from every State in the Union, but there are domiciled within the city representatives of every nation of importance on the face of the earth. Strange costumes and unfamiliar faces and figures are as common in Washington as cotton blooms are in Mississippi.

New York comprises all the features of a vast commercial, manufacturing and seaport city. There may be seen the evidences of vast wealth and the squalid surroundings of pauperism.

To visit these two great centers is to gain a knowledge of the world not dreamed of by the ordinary individual who has spent a lifetime in his home surroundings.

Such an opportunity as is afforded by this excursion may not again be offered for several years.

AMERICAN BANKERS' ASSOCIATION, NEW ORLEANS, NOV. 11-13, 1902.

For the above occasion, the Queen & Crescent Route authorizes a rate of one first-class fare for the round trip to New Orleans, tickets to be sold November 8, 9 and 10 with limit of ten days not including date of sale.



## A NEW FAST TRAIN

Between St. Louis and Kansas City and

OKLAHOMA CITY,  
WICHITA,  
DENISON,  
SHERMAN,  
DALLAS,  
FORT WORTH

And principal points in Texas and the Southwest. This train is new throughout and is made up of the finest equipment, provided with electric lights and all other modern traveling conveniences. It runs via our new completed

## Red River Division.

Every appliance known to modern car building and railroading has been employed in the make-up of this service, including

Café Observation Cars, under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the



## Sick Made Well; Weak Made Strong

Marvelous Elixir of Life Discovered by Famous Doctor-Scientist That Cures Every Known Ailment.

Wonderful Cures Are Effected That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND NAME AND ADDRESS.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 43 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

## Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

## Deaths.

## Appelwhite.

God is still calling His children home. On August 31, the summons came to Sister Clara Appelwhite, wife of Bro. Thomas Appelwhite, of Caseyville, Miss., and called her to her eternal home.

She was a daughter of Bro. John Herring, of Franklin county, and was married to Bro. Appelwhite about thirteen years ago. She lived a Christian about all her life, having united with the Methodist church early in her life and with the Baptist church some twelve years ago. Her connection with our church has been very pleasant for us, for she was always at her post ready to do what she could for her Master.

She was loved by all her friends as a friend, by her church and pastor as a consecrated Christian worker, by her home as a sweet wife and mother and we have cause to know that she was loved by her God as an humble child.

We realize we've lost much in her death but our loss is her gain. She leaves a husband and four children to mourn her loss. They don't grieve that she is taken home but that they are left alone without her. She was so kind to her family and friends that it was sweet to be in her home, and of course her death is sad to all that knew her, but 'tis God's way. His will be done.

May God comfort the saddened hearts.

J. E. WILLS.

Clinton, Miss.

## Mrs. J. A. Sturdivant.

Mrs. J. A. Sturdivant, mother of Rev. J. A. Sturdivant, was born in Troop county, Georgia, seventy-two years ago, and lived there until she was grown and married. With her husband, H. G. Sturdivant, she moved to Tate county, Mississippi, and the remainder of her life was spent in and around Senatobia. Early in life she became a Christian and joined a Baptist church in Georgia. After coming to this State she united with Bethel Church and has been a consistent member of that church for more than fifty years.

She was the mother of seven children, three of whom are still living. In her late years she has been almost an invalid, but quiet and patiently she awaited the summons to come home. On the fifth day of September, 1902, she quietly passed over the river; so quietly that even the watchers by her bedside were not aware that she had gone.

Sister Sturdivant was a good, true woman, a Christian of the truest stamp, with a faith simple and childlike, abiding in the promises of God. Today she rests from her labors, just asleep in Jesus, a passing from the battle field to her reward. She loved her children and was in turn loved by them. They will miss her greatly but God is the comforter of hearts to whom they look. Everybody was her friend and while she was their friend in return, yet the friend that sticketh closer than a brother was the one on whom she most leaned. May the grace divine be about her children and friends and help them all to follow her as she followed Christ.

W. E. ELLIS.

Senatobia, Sept. 20, 1902.

## Williams.

Samuel Owen Williams, son of J. A. and M. M. Williams, was born January 3, 1884, at the home of his parents one

and one-half miles northeast of Plantersville, Lee county, Miss. Died the 22nd day of August, 1902, at 3:30 a. m., after two days' illness, during which time he had the very best available medical attention, as well as the attendance of his faithful parents, devoted sister and kind friends. He died of a sudden attack of malignant appendicitis.

He professed faith in Christ and united with the Baptist church at Plantersville, August, 1898, and till death lived an exemplary life, being obedient to all duties assigned him in the home circles. He was regular in attendance at church and read his Bible with great interest, that he might know and do the will of Christ. He loved his sisters truly and enjoyed their society at all times.

He enjoyed the confidence of his teachers and the society of the best young people in the country. His ambition was to prepare for usefulness in life; so he had determined to obtain the best education within his reach.

He is missed at home, Oh! how much, but he is not dead; his manly body sleeps in the grave but his pure spirit enjoys the society of Christ and His angels. While we mourn his absence, let us rejoice in hope of meeting him again in the glorious morning of the resurrection.

His friend and former pastor,  
G. W. POTTER.

## Anna Lewis.

It is with sadness that we note the death of Miss Anna, the youngest daughter of Mr. and Mrs. A. C. Lewis.

She was born November 9, 1878. At sixteen she was converted and united with White Oak Baptist Church. For nearly four years she was a teacher in the Sunday School. Though modest and reserved she rendered valuable service to the church and community.

It was while on a visit to her brother's that typhoid fever took hold on her. She came home at once and for five weeks she battled with the awful malady. Friends and loved ones gave her every attention and carried out the directions of skilled physicians. Nevertheless she succumbed and on June 27, 1902, with sorrowful hearts, we laid her to rest, under the shadow of the church she loved so well.

We wept. Not because of her condition, but because we had lost a friend. When the full grown rose, having given to the breezes its share of fragrance, drops its petals one by one, we take it as a matter of course; but when a ruthless hand destroys the new blown rose we are sad. So when the light goes out in the life of the aged, while we miss them and cherish their memory, we consider that such must necessarily be; but when death ruthlessly crushes one on the threshold of life, with bright prospects before them, we are sorely grieved. Yet to know that such are prepared brings joy amid tears.

So it was with Miss Anna, she left this world for a home in heaven. We bow in humble submission to God's will, trusting in His grace to bring mother, father, loved ones and friends to meet with her in the presence of our King.

HER PASTOR.  
Carpenter, Miss.

## Miss Mary Hartzog.

On September 11, 1902, at Seminary, Covington county, Miss., God called for the spirit of Miss Mary Hartzog and she went from us to be with Him. She was born February 7, 1883,

at Silver Creek, Lawrence county, Miss. Having trusted the Savior on August 7, 1895, she joined Ebenezer Baptist Church and two days later was baptized by Jno. P. Culpepper, the pastor. For seven years the Master allowed her to serve Him on earth. Her service was earnest, faithful, self-sacrificing and true. As our Lord said of noble New Testament Mary we may say of her also, "She hath done what she could." But in the glad morning of life's green springtime, when the sky of her future was so full of beautiful rainbows of hope and promise, she heard the voice of one saying "The Master is come and calleth for thee, and when she heard that she arose quickly and went up to Him." "Her sun has gone down while it was yet day." But as the sun which has gone down for us has not ceased to shine, but has arisen upon other shores, so we believe that her luminous soul, "gone down" though it be to mortal vision, has arisen, never to set, upon the shores of eternity.

"Peace! peace! she is not dead, she doth not sleep—  
She hath awakened from the dream of life.  
'Tis we, who, lost in stormy visions keep  
With phantoms an unprofitable strife,  
And in mad trance strike with our spirit's knife,  
Invulnerable nothings.  
She has outsoared the shadow of our night . . .  
And that unrest which men miscall delirium,  
Can touch her not and torture not again."

May the Comforter be very near to the stricken family and may we all so live that when the summons comes like here to answer with the sweet name of heaven upon our latest breath.

W. E. HATHORN, pastor.

In Memoriam.

Mrs. W. H. Vanlandingham, nee Miss Belle Hart, was born January 10, 1875, at Lodi, Montgomery county, Miss.

While a child she became a member of the Methodist church. At the age of 14 years she attended school in Jackson, Tenn., but had to leave on account of ill health. The following year she went to Pine Bluff, Ark., where she spent seven years with her brother, G. H. Hart. From his home she went to Galloway College, Searcy, Ark., where she finished her education. After graduating she taught one year in the college.

In 1897 she returned to Mississippi, Winona, and for a short time lived with her brother, Henry Hart, but was induced to teach music in Carrollton Male and Female College. Here she and W. H. Vanlandingham met and were married, January 20, 1899. The same year she united with the Baptist church and was baptized by Rev. E. B. Miller. The happy parents were saddened by the death of their only babe which lived not quite one year and was buried at West Point, Miss., June 20, 1901.

In May, 1902, Mrs. Vanlandingham, having been in ill health during the past year, her husband took her to Texas, hoping the climate there would be the means of restoring her to health, but sweetly and quietly on July 20, she breathed her last.

Sister Vanlandingham possessed a charming and well cultivated voice, which, when her health would permit, she used in her church to the praise of her Redeemer. From childhood she was exemplary as a Christian; hence her death

was a happy and peaceful one. A very short while before she died she sang softly and sweetly, while sleeping, "Jesus, lover of my soul." The song she so much loved and by which she expressed the pure devotion of her soul was, "Nearer, my God, to Thee."

She was laid to rest by the side of her little babe in the cemetery at West Point, Miss.  
W. T. HUDSON.  
West Point, Miss., Sept. 15, 1902.

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Arrive Jackson,	2:00 p. m.	11:05 p. m.
	No. 1.	No. 3.
Arrive Gulfport,	11:15 a. m.	10:00 p. m.
" Hattiesburg,	8:15 a. m.	6:35 p. m.
Leave Jackson,	4:35 a. m.	2:40 p. m.

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Gulfport, Miss.

## Q. &amp; C. EXCURSIONS

## BIRMINGHAM, ALA.

National Baptist Convention (col.), September 17-24, 1902. Tickets on sale September 14, 15 and 16, return limit September 27. One fare (\$7.50) for round trip.

## WASHINGTON, D. C.

National Encampment, Grand Army of the Republic, October 6-11, 1902. \$20.55 for round trip from Jackson, Miss. Tickets on sale October 3, 4, 5 and 6, return limit October 15, with privilege of having same extended to November 3, by paying fee of fifty cents. Side trip to the various battlefields can be made, during encampment, at rate of one fare for round trip.

## CALIFORNIA POINTS.

The A. & V. Railway will have on sale, daily, until and including October 31, 1902, special one way Colonist's tickets to California points at rate of \$30, allowing stop overs at any California point.

## MACON, GA.

Annual Meeting, Farmer's National Congress, October 7-10, 1902. One fare for round trip from all points on A. & V. Railway. Tickets on sale October 5 and 6, return limit October 14, 1902.

For any further information relative to above rates, call on or address the undersigned.

J. H. LIVELY,  
Ticket Agent A. & V. Ry.,  
Jackson, Miss.



## WOMAN'S WORK

## Woman's Central Committee

Mrs. B. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

## TO THE SISTERS OF RANKING COUNTY ASSOCIATION.

As your vice-president of Woman's Work, circumstances unavoidable necessitated the tendering of my resignation to the Central Committee. I most heartily recommended Mrs. J. T. Longmire, of Pelahatchie, as a suitable woman for the place and she has been appointed by the Central Committee.

Mrs. Longmire is well known to you all as a consecrated Christian woman, with many years of experience in Woman's Work. I have tried to serve in the capacity for four years. God has blessed our efforts in some places. I believe good seed have been sown. I'm willing to leave the result with God, praying that a more abundant harvest may attend the labors of the next vice-president. It has been well said, "Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with folded hands, but claim life's prizes without previous effort, but, having struggled and crowded the slow years with trial, see no results as an effort seemed to warrant. Perhaps disaster, instead. To stand firm at such a crisis of existence, to preserve one's peace and self-respect, not to lose hold, or relax effort. This is great, whether achieved by man or woman." Many of you have been helpful to me in the work, and I do thank you most graciously for your kind words and nice letters. Dear sisters, let me urge you to stand by your vice-president and Central Committee; they need your prayers, your co-operation. "Have faith in God," that beautiful song has been ringing in my ears all the morning. God is able and willing, to do great things through us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" I do hope you will have a good woman's meeting in connection with the as-

## Womanette

Cures all diseases peculiar to the Female Sex. Sold under a guarantee. Send us your name and we will be glad to send you a trial and testimonials.

ONES MEDICINE CO., Jackson, Miss.

sociation which meets at Puckett on the 30th inst. I feel grateful to God that I have been permitted to work with such a noble band of Christian women as the Woman's Missionary Union of our State.

In conclusion, may I not ask, that you all sometimes remember me at the throne of grace?

Yours with love,

(Miss) CLARA BOYD.

Goshen Springs, Miss.,

Sept. 12th, 1902.

The Guinness Brewing Co., of Dublin, Ireland, which brews upward of 2,000,000 barrels of beer annually, and which paid a tax of \$3,890,000 upon that article to the British Government last year, reports to its stockholders that its profits for the year ending June 30 last, were \$4,200,000, an increase of 7 1/2 per cent. over the previous year. From these profits \$500,000 was reserved for capital and contingent accounts, \$150,000 for depreciations and \$240,000 was carried to surplus. The regular preferred charges were paid, also 20 per cent. to ordinary stockholders. The ordinary stock received 1 per cent. more than in the previous year, and four per cent. more than in 1895—Wine and Spirit Gazette.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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## A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease; fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys. 50 cents and \$1.00 a bottle at druggists.

## Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

## KEEP THE BABIES WARM THIS WINTER.

It is cheaper than Doctors' bills, not to mention the work and worry of the Wife.

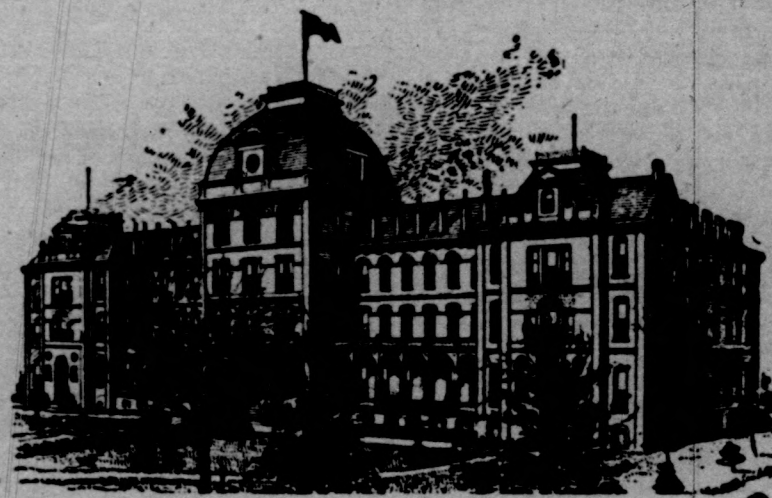
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Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

## TEMPERANCE.

BY W. H. PATTON.

## How I Shall Vote and Why.

BY JAMES W. DURHAM.

I shall vote. It is my duty to do so. I should help secure and maintain good government. My efforts to do this are represented by my ballot. If I neglect to vote I make myself responsible for all the consequences of bad government to the extent that they might have been prevented by my ballot. If I vote I give my consent to what the party for which I vote stands for. My ballot is sacred. I dare not treat it lightly. The safety of the whole depends upon the integrity of the parts. I am a part. I must vote.

Since I am morally bound to vote and must vote for a party, I shall vote for the party advocating the greatest principle. The Prohibition party, in affirming that the destruction of the licensed liquor traffic is the next step in the world's progress, advocates a principle upon the solution of which depends the solution of nearly every other problem of the immediate nation. I shall vote for it.

I cannot vote for the Democratic or Republican party, because their policies prove them unwilling or unable to attempt a solution of this basal issue.

I cannot vote for these parties because they are indifferent in their attitude toward the traffic. Indifferent, did I say? No, would that they were! But they give us a license system proposing to regulate the traffic and at the same time to raise a revenue from it. With all due respect to its donors, I must say, the license system is undoubtedly the most inconsistent fraud ever perpetrated upon a civilized people. In what way does it regulate the traffic? It has not stopped the increase in the consumption of liquor and consequent lawlessness. It has made the saloon more respectable, hence more dangerous; increased its political prestige till the creature has become master of its creator.

If prohibitory laws cannot be enforced and our government must have a revenue, why not

repeal laws against counterfeiting; license men to counterfeit money and thus produce a revenue? Why not repeal the laws against theft and for a portion of their bootleg license men to steal, and thus raise a revenue? The loss of a few goods by licensed thieves would not be half so bad as the loss of both life and property by the licensed liquor traffic. To legalize any evil for the sake of revenue is an abomination that should be abhorred and anathematized by every virtuous being in God's universe. I shall be man enough to say so by my ballot.

The licensed liquor traffic is, then, ladies and gentlemen, the basal issue in American politics. Prohibition is its only solution. The Prohibition party is the only party that dares champion the issue. I shall vote with it.

My vote for Prohibition will not be thrown away. It would not be thrown away if I were the only man in America who voted for the withdrawing of governmental protection from the saloon, for I will throw it like a barb of fire into the bloody dragon that is sinking its fangs into the hearts of myriads of our people. I will throw it like a wall of adamant around my home to protect it from the curse of rum. I will throw it like a shield of heavenly temper strong between my country and the red-handed tyranny that would seek to destroy it. I will heat it red hot in the furnace of faith and prayer and hurl it like a thunderbolt at the demon that tries to transform our children into thugs and thieves and drunkards and harlots. If that be throwing it away, away it goes! But it shall go for a moral principle; for an industrial reform of every class; for the interest of society and humanity; for my home, my country and my God!

## A TEXAS WONDER.

## Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

MARTIN, TENN., June 3, 1901.

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I send free of charge to every sufferer this great Woman's Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

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It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that I shall ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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## Personal.

—Gov. Langino very wisely decided to call an extra session of the legislature to adjust cotton insurance laws.

—Rev. J. A. Lee, after a rest of a month in Kentucky, has returned to his work with the St. Chas. Avenue Church, New Orleans.

—Rev. M. R. Cooper has spent the summer's vacation in evangelistic work in Virginia, with fine success. He expects to visit Mississippi soon, to visit old friends.

—Rev. Joseph Jacobs, who served so efficiently as supply for pastor H. B. at Kosciusko, is now the settled pastor at Centerville, succeeding pastor B. H. Hall, who did a fine work there.

—Dr. A. J. Holt, formerly of Texas, but who has been secretary of missions in Tennessee for the last few years, has accepted a call to the pastorate of the Nacogdoches Baptist Church, Texas.

—Rev. R. W. Merrill will leave Sulphur Springs, and accept the care of the First Baptist Church, Louisville, Texas. Dr. J. H. Boyett, of Mississippi, Ky., will succeed him at Sulphur Springs.

—Rev. G. W. Smith, Jolly, writes that the Aberdeen association which meets on Oct. 7, meets 7 miles South of Pontotoc. This brother had a good day at Mt. Olive on 1st Sunday, leaving six members.

—Rev. W. E. Tynes, well known in Mississippi, but for several years resident in Texas, is contemplating a return to his native heath. His services might be secured by anyone who needs assistance in revival meetings. He is a fine preacher and has gifts in evangelistic work. He can be addressed at Brenham, Texas.

—Dr. Lowrey writes:—"While the first day's attendance was not equal to the first day of session before last, yet students have been coming in every day and we now have 232, which is the largest enrollment ever known at this period of the session. We enrolled 234 at session, hence we are now within 2 of last session's entire enrollment and this is only the 4th day of the session. We are crowded with work and full of hope."

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent of its students good positions, than any other business college. Why don't you take a course with them, and let them sort you at \$50.00 or \$60.00 per month. They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

### Terrible Cancer of the Neck Yields to the Combination Oil Cure

BANDERA, TEXAS, April 1902.  
Dr. D. M. HYE CO.

My cancer is cured up after one month's treatment of your Combination Oil Cure. At first I could not believe it was getting better when my folks would say it was. I had so little faith in it. But, thanks be to God, it is cured me and saved me untold suffering. I will heartily recommend it wherever I go.

Very gratefully,  
Age 71 years. J. A. NEATLIN.

The Combination Oil Cure for cancer, tumors, piles, eczema and all skin diseases was discovered by Dr. D. M. HYE. Thousands have been cured in the last ten years. Readers having friends afflicted should cut this out and send it to them. Free books and papers will be sent to those interested. Call or address DR. D. M. HYE CO., Local Box 462, 171 Main Street, Dallas, Texas.

Frank Stockton tells a delightful fish story. A gentleman asked a question of a boy who was fishing. The boy mumbled an indistinct response.

"Why don't you speak plainly?" said the gentleman. "What have you in your mouth?" "Wums, wums for bait," answered the boy.

"That was the first instance I ever knew," remarked Mr. Stockton, in telling the story, "of anybody speaking with bated breath."—The American Weekly.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

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Mr. F. R. Carlross, of Jackson, Miss.,  
Now at Montegale.

Among the prominent men at Montegale for the summer is Mr. F. R. Carlross, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plea for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carlross, at Montegale, until October 1st and afterwards at Jackson, Miss.



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## SPICKARD'S ONE CENT HEADACHE CURE IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address  
DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.

## EXCURSIONS To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change.

For rates and other information, address,  
H. D. WILSON, ELLIS FARNSWORTH,  
P. & T. A., T. P. A.,  
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## A Handsome Menu Card.

"The menu card gotten up by the Mobile & Ohio Railroad for their dining car service is a very chaste and handsome card. The frontispiece is a pretty maiden walking along a country lane with dress full of spring blossoms, and in the upper left hand corner is embossed in black and white the well known insignia of the Mobile & Ohio Railroad. The back of the card is embellished with a view of the Union Station at St. Louis, with a map of the route from St. Louis to New Orleans, Mobile and Montgomery. Within is given a list of the good things to eat that can be found on these cars."—From The Daily Register, Mobile, Ala., Saturday, Sept. 6, 1902.

## Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

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Refer to THE BAPTIST.

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[Original price \$12.00.]

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

## THE BAPTIST, JACKSON, MISS.